THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Many there be who pretend to be the King's laborers, and say they are mending the King's highways, who bring dirt and dung instead of stones, and so mar instead of mend."—BUNYAN.

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THE SACRAMENT OF THE LORD'S SUPPER.

(*Concluded from page 276.*)

As if the foregoing corruption of a sacred ceremony were not sufficient, clergymen who sought honor and glory at the expense of the souls of men, taught openly that in some inexplicable manner, the very substance of Christ's body and blood became present in the emblems of the Sacrament when it had been consecrated by the prayers of the priests. This is called the doctrine of transubstantiation. Had this absurd notion died out when the world began to emerge from the period commonly called the Dark Ages, we might have accounted for it as a natural consequence of the deplorable ignorance and superstition which enveloped mankind, but in view of the fact that the idea is still tenaciously defended by the Romish church, we may put it down simply as an evidence of the apostasy universal. According to Dr. Mosheim, a serious controversy arose as late as the seventeenth century, as to whether the Holy Scriptures impose anything to be believed which is contrary to sound reason. If advocates of transubstantiation believe the doctrine to be scriptural, common logic would compel them to assume the affirmative. The Romish laity are to a great extent so ill-informed on church doctrine and its connection with the Holy Scriptures, that it is difficult to learn

how they reconcile their belief with the divine records we have dealing with this Sacrament. We had a conversation some weeks ago with a lady of the Catholic faith, more than usually well posted, and a good deal of a thinker. We asked her to consider the doctrine that upon being consecrated, the wafers of meal and water become at once the very substance of the Savior's material body, and then reflect upon the picture handed down to us of the primitive solemnization of the ceremony. Christ was present with the Twelve, in His body of flesh and blood; He blessed both the bread and the cup, and in admonishing the disciples to eat and drink, said, "This is my body which is given for you." And "This cup is the new testament in my blood, which is shed for you." Did they actually eat of the substance of His personal bodily organism?" She evaded this by holding that the sacrament did not become really operative until after the Savior's crucifixion. When confronted with the testimony of the evangelists that Christ appeared to the disciples after His resurrection, in His body so perfect and complete that He retained even the scars in His hands and feet and side, she said she believed people could be in *two* places at the same time. She proceeded, thereupon, to relate some of her own experiences wherein she believed her spirit had left her body for a season and that she had been in two places at once, although her body and spirit were each of definite form and occupied limited space. We admitted the possibility of this phenomenon, but asked, "How may Christ's body be actually present in the thousands of congregations where the eucharist is consecrated simultaneously, unless His body at present be greatly changed from what it was when He last manifested Himself to men?" She answered that she believed all things were possible with Christ, even this universal diffusion of His body, although she was willing to admit that it was inexplicable. In fact, their statement of the doctrine is to the effect "that the bread and wine after consecration are not only a sacrament, but also the real body and blood of Christ; and are sensibly, and not merely sacramentally. but really and truly, handled by the hands of the priests, broken and masticated by the teeth of the faithful." (Mosheim's Eccl. Hist. page 379.)

According to Hospinian's *Historia Sacramentaria*, part II. page 5, Martin Luther was not far in advance of this idea when he effected the Reformation. "Luther denied transubstantiation. that is, a transmutation of the substance of the bread and wine into the flesh and blood of Christ; yet he held consubstantiation, that is, a real and corporeal presence of the body and blood of Christ in, under, or along with, the bread and wine; so that the sacramental substances after consecration, became each of them two-fold, namely, the bread became both bread and the flesh of Christ, and the wine became both wine and the blood of Christ. * * * The ubiquity of Christ's body was an obvious consequence

of his doctrine, and one which he did not hesitate to admit." How nicely the prediction of St. Paul fits into this state of things! "For the time will come when they will not endure sound doctrine; * * * And they shall turn away their ears from the truth, and shall be turned unto fables." (II. Tim. 4: 3, 4.) Other innovations effected by "the mystery of iniquity" which was already at work in St. Paul's day (II. Thes. 2: 7), were the denying of the Sacrament to the laity, except in one of the elements; the elevation of the host, (or wafers and wine), which was reverenced as consisting of the very body and blood of the risen Redeemer, and other departures from the original simplicity of that ordinance. The nature of this article precludes even the mention of them all.

One of the strongest corroborative evidences of the doctrine of the Lord's Supper as taught by the Latter-day Saints is the faithful support it receives in Holy Writ. Among other important revelations contained in section 20 of the Doctrine and Covenants, is this, in reference to the subject in hand: "It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus." The spirit and purpose of the service is explicitly set forth in the prayer already given in a previous paragraph. The penalty of partaking unworthily is summed up in the same section as follows: "Any member of the Church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct." (See III. Nephi 18: 29-32.) Those who are not abiding in the commandments of the Lord, who have aught in their hearts against a brother or sister, or have failed to attempt a reconciliation with those who may have feelings against them, are taught to refrain from partaking of the emblems. The admonition of the Savior affords a key to the condition necessary in one who participates in the Lord's Supper. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way: first be reconciled with thy brother, and then come and offer thy gift." (Matt. 5: 23, 24.) In writing to the Corinthian saints, St. Paul relates the circumstances of the institution of the Lord's Supper, and adds the following good instruction: "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (I. Cor. 11: 27-30.)

The Savior visited the Nephites on the Western Continent—those sheep of another fold (John 10:16)—and taught them to observe this Sacrament, using the same method and much the same words as St. Luke reports Him to have used among the Jews of Palestine. "And when the disciples had come with bread and

wine, he took of the bread, and brake and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eat and were filled, he commanded that they should give unto the multitude. And when the multitude had eaten and were filled, he said unto the disciples, behold there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptised in my name. * * * And this shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you. * * * And now behold this is the commandment which I give unto you, that ye shall not suffer anyone knowingly, to partake of my flesh and blood unworthily, when ye shall minister it; for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it be so that he repenteth, and is baptised in my name [that is, has been baptised, see verse 5], then shall ye receive him, and shall minister unto him of my flesh and blood; but if he repent not he shall not be numbered among my people, that he may not destroy my people." (III. Nephi 18: 3-7, 28-31, Book of Mormon.)

Therefore, the sacrament of the Lord's Supper was instituted by the Savior, to commemorate the Atonement and to supercede the old law of Sacrifice, which up to that time had directed the believers to the same great event. He showed that it was to be observed in remembrance of Him; that the elements to be used should be broken bread, and wine; that His authorized servants should have power to administer the sacrament, as shown by the practice of the apostles, and that those who partook worthily should be blessed with spiritual strength. Those who transgressed and partook unworthily should receive punishment as their portion. It was to be administered to all the faithful, the laity as well as the clergy. All these commandments the Latter-day Saints are careful to keep, fully realizing the importance of this sacred order, thanks to the heavenly communion which has been re-established in these times. In this Church there is nothing of the vacillation which is seen in other churches where modern revelation is denied. The everlasting covenants of God are delivered to us in their plainness and simplicity, stripped of the verbal fungus by which human understanding has been so long entrammeled. May the pure light of heaven which is now shining to earth, illumine the minds ands often the hearts of all honest people everywhere.—S. N. L.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE semi-annual Liverpool conference was held Sunday, May 8th, 1910, at the Embee Hall, Avenham Street, Preston. President Charles W. Penrose of the European Mission, Sister Romania B. Penrose of the General Board of Relief Societies, Elders S. Norman Lee, D. Ray Shurtliff and Ralph H. Jones of the Liverpool office, Elder Charles Parry of the Leeds conference, President E. Henry Williams and thirty-four traveling elders of the Liverpool conference were in attendance.

The morning meeting convened at 10:30, about one hundred and fifty saints and investigators being present. Meeting was opened by singing, and prayer offered by Elder Harold W. Langton. President Williams welcomed those present, after which the statistical and labor report of the past six months was read, and ordered filed. The authorities of the Church, general and local, were presented by President Williams, and unanimously sustained.

Elder John M. Bernhisel, Jr., presiding elder of the Preston branch, who has been released to return home, expressed his gratitude at being privileged to labor as a messenger of Christ, and touched on the importance of several phases of this great latter-day work.

Elder A. H. Parkinson, of Burnley, who is also to return home shortly, spoke of the similarity of the Church of Jesus Christ of Latter-day Saints and the Church in the time of Christ.

Elder Urban Johnson of Accrington, also released, spoke on the importance of making our whole lives truthful and building up our characters.

Elder Garland H. Pace, another returning elder, expressed his gratitude at being permitted to labor in the field, emphasizing the importance of this work.

President Charles W. Penrose mentioned several little trials and obstacles which come to the saints, and spoke on the importance and eternity of the work of the gospel, the power of God unto salvation. The doctrine of rewards and punishments was explained by him, together with the balance between justice and mercy, which are often considered as conflicting. He discussed the importance of present duty, and the necessity of not procrastinating the day of repentance; he also spoke of the opportunities we all have of taking the truth to those who have not yet received it, and showed the unchristianity of the spirit of anger and revenge.

The meeting was closed by singing, Elder Thomas Walton uttering the benediction.

The afternoon session was commenced at 2:15, by singing, and prayer by Elder Ralph H. Jones. The sacrament was administered by Elders George H. Lambert and Mark H. Greene.

Elder Vincent Bennion, presiding elder of Bootle branch, bore a

strong testimony to the truth of the work in which he is engaged, speaking on the importanee of accepting truth wherever it is found.

Elder John Carter followed, showing the necessity of accepting the whole of the Bible in order to get a full understanding of the truths contained in it, in order that our minds may comprehend the gospel, and be prepared for more truth when it is brought to us.

Elder S. Norman Lee sang "The Seer," with piano aceompaniment.

Elder D. Ray Shurtliff, secretary of the European mission, spoke upon the first prineiples of the gospel, and the immutability of the ordinanees, together with the importance of understanding the spirit of the sacred writings, which comes through prayer, and modern revelation.

President Penrose occupied the remaining time, his subject being True Religion, with its effect on daily life, the neeessity of personal righteousness, and striving to follow Christ in spirit and in truth as well as in profession. The importanee was shown of seeking first the kingdom of God, and His righteousness, in order that we may proceed from faith to faith, going on toward perfection. He explained how all truth must be considered and followed in order to obtain a clear understanding of the beauties and possibilities of the gospel, and in order to become really and truly Christians. The eondition of universal apostasy into which the world has fallen was ably shown, together with the necessity and reality of modern revelation, and the restoration of authority to offieiate in the ordinanees of the gospel.

Meeting was brought to a close by singing. Benediction was uttered by Elder Mark H. Greene.

The evening session was held at six o'clock, with an attendance of about three hundred. After singing, prayer was offered by Elder Richard W. Young, Jr.

Elder S. Norman Lee was the first speaker, his principal topic being the gifts of the Spirit, with speeial reference to the gift of the Holy Ghost, which brings the testimony to the hearts of the saints. He drew attention to the likeness between the Church of Jesus Christ of Latter-day Saints and the primitive Church of Christ in organization, doetrine, gifts, promises, and fruits.

President Penrose stated that President E. H. Williams was to be released in a month; the saints voted unanimously to release him, with their approval, blessing and eonfidence, and wishing him the blessings of heaven upon his future. The name of Elder Riehard W. Young, Jr., was presented as president of the Liverpool eonferenee, to take effeet June 4th. The proposition was unanimously sustained.

President Penrose then spoke of the spirit of unity among the saints, and the eustom of aeeeptanee by the people of offieers in

the Church. He mentioned the fact that the Church was absolutely unlike any other organization on earth to-day, and said its re-establishment in this day was the beginning of the preparation for the second coming of Christ. He referred to the auxiliary organizations in the Church, and the separate work of each and spoke of the opposition always waged against the work of God and His servants in all ages, emphasizing the necessity of working together that the whole may progress. He showed that the restoration of the gospel was an accomplished fact, in accordance with Bible prophecies. He discussed the personality and attributes of God, and counseled all present to find the truth and accept it, and then go on, with God's help, to perfection.

Elder D. Ray Shurtliff sang, "The Lord is My Light and My Salvation," accompanied on the piano.

President Williams expressed his thanks to the Lord for the privilege of laboring as a missionary, and for his association with the elders and saints. He also bore a strong testimony to the truth of this latter-day work.

After singing "Oh, my Father," the benediction was pronounced by Elder John T. Greene, and the conference adjourned for six months.

On Saturday, May 7th, President Penrose met with the elders in Priesthood meeting, at which reports were given, topics of interest and importance discussed, and all edified and instructed by the counsel and advice given.

During the interval between the afternoon and evening meetings, Sunday, Sister Romania B. Penrose met with the members of the Relief Society. An interesting and instructive meeting was held.

The Relief Society of the Preston branch made all possible arrangements for the convenience and comfort of the visiting saints between meetings, and deserve credit for the able way in which this was done.

STERLING B. TALMAGE, Clerk of Conference.

LET SOMETHING GOOD BE SAID.

"'When over the fair name of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of thus and so.
Let something good be said.

"'Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet.
If something good be said.

"'No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If somethings good be said.'"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 12, 1910.

LIGHT OUT OF THE DARKNESS.

"How ingenious and persevering men are in deluding themselves on the subject of religion! Since the time of Christ, what countless devices have they framed to escape from the lofty truths and spiritual piety of His gospel! Nor are they satisfied with this, for every science is ransacked for facts to neutralize all religion. Men's consciences will not permit them to throw off all the forms of religion; and therefore they are satisfied if they can only tear out the heart. They like to preserve and embalm its external covering, as the naturalist does the skin of an animal for his cabinet, and as the latter fills his specimen with straw and arsenic, and fits glass eyes into it, so do men fill up their religious specimen with error and vain speculation, fit into its head the eyes of false philosophy, and then claim for it intellectual worship."—Rev. Dr. Hitchcock, in *Religion of Geology.*

The foregoing remarks are pertinent to the conditions existing in modern Christendom. Coming from its own ranks it is especially noticeable. It is evidence of the dissatisfaction with established creeds and forms that is felt among the clergy as well as by large numbers of the laity. It is a sign of the times and an indication of the great awakening that is at hand. That reverence for the "parsons" which used to be exhibited by the "lower classes" in their demeanor when in their presence, seems to have departed and with it any regard for religious observances, which are looked upon as hollow mockeries.

Perception of the errors that abound in the numerous sects; of the essential differences between them and the religion and Church set up by Jesus Christ and His apostles as narrated in the New Testament; of the absence now of the power and vitality belonging to the principles and order of that splendid institution which He established, open the way to an earnest desire for a return of that which has evidently been lost, a rekindling of the former divine fire, a fresh revelation of the old truths in all their primitive light and force. Dissatisfaction with the shams and effigies of human manufacture posing as forms of the divine is a

precursor to diligent inquiry into that which is real, and points toward "a more excellent way" not to be found in the devious, beaten paths trodden by the heedless multitude. It is a movement in the right direction, and is encouraging to heralds of the kingdom of the latter days.

Indifference to religious subjects is the greatest obstacle in the way of the new evangel. The masses of mankind care nothing about the truth or falsity of the conflicting "Christian" creeds. If noticed at all, they are looked upon as of little or no account. Religion is popularly viewed as something outside of everyday life, and profitable only to the paid preachers and their meager, piously-inclined congregations. "Pleasure," when business or labor does not engross human energy, is the great pursuit of countless millions, and they do not find it in sermons and ceremonies or in the discussion or contemplation of spiritual things. When this prevailing apathy can be disturbed and interest be awakened, if only at first in the way of discontent with that which is usually ignored, leading to positive objection to its patent faults and deceptions, there is hope for the promulgation and acceptance of the genuine and the true, and of a general seeking after the heavenly light which has once more dawned upon the world.

The contrast between the stuffed dummies that men have set up, and the living, active, Christ-inspired Church now restored to earth in all its pristine vigor, beauty, order, spirit, unity and divinity, is so great and startling that only an intelligent comparison is needed to attract the attention of sane and honest minds, to convince them at once of the falsity of the former and the verity of the latter. Every ray of light, therefore, which exposes the fallacy of man-made religions, aids in creating a desire for something better, and counts in the sum of efforts for the establishment of God's own measure for the enlightenment and salvation of mankind. Particularly is this welcome when it comes as a reflection of the truth from the very midst of the darkness, like that does which we have reproduced above.

By this we do not wish to be understood as advocating a continual reference to the fading forms of sectarianism, or the evidences of the great apostasy which is so plain to us, but unpleasant for its votaries to hear about. It is better to unfold the beauties of the restoration and show forth the grandeur and power of the gospel and Church of the new dispensation, and if the attention of the multitude can only be drawn thereto, the weakness and folly and futility of the mockeries and mummeries of human religions will be obvious by the contrast. But the glory of the true naturally exposes the weakness of the untrue, and tends to accomplish the great object in view—the diffusion of divine light and the establishment of divine authority and supremacy.

C. W. P.

KING EDWARD VII.

THE fact that King Edward VII. passed into the Great Beyond last Friday night the 6th inst., is well known to all our readers ere this, but we wish to express our sympathy with the British people in the loss of a good king. The office of king is an exalted one in the governments of this world, and whoever occupies the place is subjected to the keenest kind of scrutiny. His daily life is made the subject of discussion in all circles, motives are as often misconstrued as otherwise, and criticism and censure are freely dealt out. The exalted seat on the throne also gives opportunity for the display of rare qualities, and in this respect the late King Edward was a conspicuous figure. He has been accorded, by the voice of many nations, the title of "Edward the Peacemaker," an appellation which the whole world seems disposed to confirm. It is certain that his efforts in behalf of peace have been felt and appreciated among the great nations. We heartily concur in the remarks of the Rev. W. Stanton Jones, Vicar of St. Mary's, Kirkdale, that the loss of such a king is a loss to every race.

"For mankind are one in spirit, and an instinct bears along
Round the earth's electric circle the swift flash of right or wrong.
Whether conscious or unconscious, yet humanity's vast frame,
Through its ocean-sundered fibres, feels the gush of joy or shame.
In the gain or loss of one race all the race have equal claim."

May his successor perpetuate the many good works which have obtained under his reign, but especially those in the interests of peace, for "Blessed are the peacemakers, for they shall be called the children of God."

King George V. ascends the throne with the love and full confidence of his subjects. He is fully equipped by training and experience to take up the responsibilities of the Throne. Affairs of magnitude have for many years found him an able executive, and we are sure that under his direction there will be no diminution of the dignity and glory that has hitherto distinguished the Imperial Court of Great Britain. May his reign be extended, peaceful, prosperous and progressive!

S. N. L.

THE WAVES PREACH THE GOSPEL.

IN the early days of the Church, men and women in many places were prepared for the elders, miraculously. There were manifestations in dreams and visions; sometimes tracts fell into the hands of inquirers, providentially, by which the first deep impression of truth was made upon their minds; sometimes elders were impressed to go to certain places, or visit certain houses, not knowing very distinctly why, until afterwards when they learned, perhaps, that it was the influence of prayer to which they had yielded. The early history of the Church is full of incidents

reminding one of those related of Peter and Cornelius, Philip and the Ethiopian.

Such manifestations of the workings of the Holy Spirit have by no means ceased. The Elders of Israel can tell of many wonderful experiences. We have before us a letter from the Scandinavian mission, dated Egersund, Norway, March 27, in which the writer, Elder Franklin J. D. Jensen, relates how the Gospel message was brought to the people of some lonely islands off the coast of Norway, through a shipwreck. Elder Jensen says that some months ago a vessel en route from Copenhagen to Trondhjem was stranded near Haugesund. It carried several packages of tracts for the Latter-day Saints' office at Bergen. By some means or other some of these tracts were kept afloat after the shipwreck and one package was found at Skudenaess on the Island of Carman, by a fisherman. Several days after this another package was found by another fisherman while fishing off the coast about a hundred English miles south, near Eher island. The tracts were, of course, well soaked, but were taken to the fisherman's hut and dried by the old fashioned fireplace.

On investigation the people discovered that the tracts contained interesting information and explanations of different verses of the Bible, and they were so deeply interested that they distributed them and each family in that vicinity got some tracts.

A short time afterwards Elder Jensen came to that district and began distributing his leaflets. What was his surprise when he learned that the wind and the waves had already carried the message to these people. He heard the story of the shipwreck and was shown the tracts, "Leaves of Truth," by Elder Charles W. Penrose. Elder Jensen says the people are interested in the message that came to them in such a manner, and are listening repectfully to what the elders have to say.—*Deseret News.*

FROM THE MISSION FIELD

Sunday School Entertainment.—The Sunderland Sunday School (Newcastle conference) gave an entertainment in the Park Hall, Wednesday evening, April 26th, 1910, to which fourpence and twopence admission was charged, to raise funds to give the Sunday School pupils an outing or treat in the summer. An excellent program was rendered, consisting of songs, duets, recitations and sketches. The receipts of the social amounted to £2 10s.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 7th, 1910, per s.s. *Canada*: From Great Britain—W. W. Buchanan. From Scandinavia—Jens Rasmussen, J. M. Jensen. With the company were thirty-three emigrants in charge of Elders W. W. Buchanan, J. M.

Jensen, and Jens Rasmussen. The following named missionaries have also been honorably released and sailed for home same day per s.s. *Celtic*: From Switzerland and Germany—C. C. Burton. A. W. Hooper, Lawrence Squires, Hamilton Gardner.

Elders Conduct Funeral Services.—On the 7th, inst., the elders of the Halifax branch (Leeds conference), were permitted to conduct a funeral according to "Mormon" custom, in the local Wesleyan Chapel. The services were over the remains of a man who did not belong to the Church, but who was very friendly. It was his request that the services be under the direction of the elders, and the fact that they were allowed to use the Wesleyan Chapel for the purpose was very gratifying to the brethren laboring there. It shows a praiseworthy quality of tolerance in those Wesleyans who have charge of that chapel.

Baptisms.—A baptismal service was held in Middlesbro' (Newcastle conference) at the Corporation Baths, Wednesday, May 4th, 1910, when three candidates were admitted into the fold of Christ. Confirmation took place in Bruces' Hall, and the principle of baptism was briefly explained by Elder Isaac A. Packer. Quite a number of strangers witnessed the ceremony, which was performed by Elder Ben A. Critchlow.

A baptismal service was held at the Public Baths, Sunderland (Newcastle conference), Thurday evening, May 5th, 1910, at which seven converts were baptised by Elder F. A. Purrington.

A baptismal service was held at the Llwnynpia Baths, Ystrad branch (Bristol conference), on May 8th, 1910, when three members were added to the fold of Christ, Elder George F. Price officiating.

A baptismal service was held at the Feversham Street School Baths, Bradford (Leeds conference), Saturday, May 7th, 1910, at which eleven candidates from the following branches were baptized by Elders Walter A. Sells and John C. Hall: Bradford, 2: Clayton, 1; Halifax, 1: Huddersfield, 1; Keighley, 1; Leeds, 2: Morley, 1; Wakefield, 2. Confirmations took place at the Westgate New Hall. About one hundred and fifty persons witnessed the ceremony.

One more member was added to the fold of Christ by baptism, in the Lough Lee, Cork (Irish conference), on Monday, May 2nd, 1910. Elder D. M. Powelson performed the ceremony.

Events in Sheffield.—President Penrose met with the elders of the Sheffield conference at their monthly priesthood meeting on Saturday, April 30th, 1910, at the "New Iron Church" we have recently acquired. The elders gave in their semi-annual reports, after which President Penrose gave many valuable instructions, encouraging the elders along the line of duty. Questions were then asked by the elders pertaining to the work and answered by

the President. As this was the last priesthood meeting that President Eardley would meet with the elders, he expressed himself as having spent an enjoyable time, while associating with them in missionary work in this land. In behalf of the elders of the conference Elder Albert McCann made a presentation to President Eardley of a beautifully mounted salad bowl, as token of esteem and good wishes for his past efforts while president of the Sheffield conference. In the evening a very successful social was held in the same building, when a beautiful program was well rendered, in honor of President Eardley, Elders Leffel A. Bean and Silas H. Mower, also a number of the saints who are to emigrate to Zion in the near future. There were a large number present, and many expressed their appreciation of the interesting program. There has been considerable excitement aroused among some of the local preachers by our acquiring the "Iron church." They have joined together in their work against us, one of them occupying the corner by the church preaching all kinds of slander, and misrepresenting our people to all who are not of our faith. This was noticeable particularly Sunday evening, when a large crowd gathered, and some disturbance was caused, but owing to the service given by the policemen of that quarter nothing serious resulted.

District Meetings.—A successful meeting of the Welsh District (Bristol conference)' was held at the Workman's Institute Garndiffaith, Wales, April 24th, 1910, with President L. A. Little in charge and fifteen traveling elders present. Although it rained hard all day there were a hundred and twenty investigators present at the first meeting and nearly two hundred in the evening. They heard "Mormonism" in its true light, and much good has been done in breaking down prejudice. There were some who came out with the intention of disturbing the meeting and tried to interrupt but were unsuccessful in doing so. Elder T. D. Richards spoke upon the subject, "Is Belief Alone Sufficient." Elder W. B. Pendry then bore a strong testimony to the great work. The quartette sang, "See, the Mighty Angel Flying." Elder J. H. Goddard spoke very forcibly upon "Man's Free Agency." President L. A. Little then spoke for a short time on the purity of "Mormonism." After the meeting anyone who wished to ask questions was given two minutes for each question, and all questions were ably answered by Elder J. H. Goddard. On Saturday, April 23rd, President L. A. Little met with the fifteen elders in a Priestood meeting at 7 Woodland View, Pontypool, where the reports for the past month were given, which were all satisfactory.

The district meeting held in the Victoria Hall, South Shields (Newcastle conference), Sunday, May 1st, 1910, was conceded to be the best held in recent years. President Joseph W. Clark and eleven of the traveling ministry were in attendance. Presi-

dent Clark gave all a hearty welcome, after which he presented the general and local authorities, who were all unanimously sustained. Elder I. A. Packer made some very fitting remarks, covering many important points of the gospel. In the evening the large auditorium was filled, every seat being occupied. Elders F. A. Purrington and James M. Brady were the speakers. Each enjoyed the Holy Spirit, and as a result discoursed very ably on the subject of apostasy and restoration, respectively. Special music was a feature of the services. "The Gleaners," by Sister Flora Ridge; "The Seer," by Elder Ben A. Critchlow, and "Nearer my God to Thee," as a trio by Elders Purrington, Anderson and Critchlow. After the services in the hall a street meeting was held in the market place and was attended by a vast throng of people who seemed eager to hear. Street work has commenced in real earnest in the Newcastle conference.

Branch Conferences.—Sunday, April 24th, 1910, a branch conference was held in Keighley (Leeds conference), President E. S. Horsley, Sister Eliza B. Horsley and three traveling elders being present. The first service commenced at 2:30 p.m. There were present about thirty saints and friends. Elder Thomas Harrison, (visiting from Utah), spoke of the advancement of the work in Zion; Elder Charles J. Parry spoke of rapid strides of advancement which he has noticed; and President Ernest S. Horsley spoke of the manner and means of the Latter-day Saints of sending missionaries into the world to preach the gospel. Showed, in figures, the rapid increases being made by the Church of Christ. The evening meeting commenced at 6:30 p.m. About sixty people were present. President Horsley presented the names of the general and local authorities to the saints for their approval. Elder George B. Mowry reported the Keighley branch in a good condition with future prospects bright, after which Sister Eliza B. Horsley spoke briefly upon the mission of the Savior. President Horsley occupied the remainder of the time discoursing upon Church organization, touching briefly upon the restoration, and showed the object of having conferences.

A successful branch conference was held at Wakefield (Leeds conference), Sunday, May 1st, 1910. President Ernest S. Horsley, Eliza B. Horsley and Elder Alfred C. Gunderson were in attendance, also a good showing of saints and friends of the Wakefield branch. After the opening exercises, Elder Alfred C. Gunderson reported the branch in general to be in good condition. The general and local authorities of the Church were then presented and unanimously sustained. The Sisters Annie and Florrie Fall sang in an able manner a duet, "Let the Savior In." Sister Eliza B. Horsley spoke on baptism by immersion, and the laying on of hands for the gift of the Holy Ghost. President Horsley admonished the hearers to investigate and try to receive the

highest blessings possible. Conference was concluded by singing. "O My Father."

A branch conference was held at Huddersfield (Leeds conference). Sunday, May 8th, 1910. President Ernest S. Horsley, Eliza B. Horsley, and Elder James H. Bradshaw were in attendance. After the opening exercises Elder Bradshaw reported the branch to be in a good condition. Superintendent L. Gelder reported the Sunday School favorably. President Horsley then presented the general and local authorities of the Church, and spoke on Church organization. Sister Horsley spoke on the gift of the Holy Ghost.

Socials.—On April 13th, 1910, the South London branch (London conference), held its annual reunion, or social, at the Imperial Hall, East Dulwich. There were present about one hundred and fifty saints and friends, and all had an enjoyable time. An excellent program was rendered, a number of friends assisting in same.

Saturday, April 23rd, 1910, a pleasant social was held in the Grange Street meeting room, Keighley, for the benefit of our piano fund. There were in attendance President E. S. Horsley, Eliza B. Horsley, branch president George B. Mowry and many other traveling elders of the Leeds conference. The hall was well filled with both saints and investigators who listened very attentively to a most excellent program in which saints from Halifax and Clayton branches assisted. After the concert, refreshments were served by members of the Relief Society and the remainder of the evening spent in playing appropriate games.

On Wednesday evening, April 26th, 1910, in 14 Picardy Place Hall, Edinburgh (Scottish conference), a social was held. The hall was crowded with elders, saints, friends and investigators. An impromptu program was rendered, consisting of songs, recitations, etc., some investigators taking part. Two of the elders made appropriate remarks on the principles of the gospel. All partook of dainty refreshments kindly furnished by saints and investigators. Many acquaintances were made and all had a good time.

On Tuesday evening, April 26th, 1910, in Old Museum Building, Ipswich (Norwich conference), a farewell social was held in honor of Elder A. C. McCombs. A number of saints and friends were present to enjoy the entertaining program and to participate in games and social pastime. Refreshments were served during the program. On behalf of the branch, Elder W. A. Newsome presented Elder McCombs with a beautiful gift.

Saturday, May 7th, 1910, a social was held in the Textile Hall, Bury (Manchester conference), in honor of three of our members who are soon to depart for Zion. One hundred saints and friends were gathered together and spent the evening in listening to an excellent program. Light refreshments were served and all had a most enjoyable time. Small tokens of love and respect were presented to those who are about to leave us.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIV.—PAUL'S SECOND MISSIONARY JOURNEY.—Continued.—The missionaries at Philippi.

Texts: Acts 16: 12.

I. THE CONVERSION OF LYDIA.

1. The prayer meeting.
2. The first converts in Europe. (a) Women.
3. Lydia. (a) Who she was. (b) Her conversion. (c) Her baptism. (d) Her modesty.

II. AN EVIL SPIRIT REBUKED.

1. The damsel. (a) Her occupation. (b) Her testimony. (1.) Nature of it.
2. The rebuke. (a) Effect.
3. The arrest.
4. The punishment.
5. The imprisonment.

(Note the spirit of the bleeding and imprisoned Apostles.)

III. THE CONVERSION OF THE JAILOR. [FAITH, REPENTANCE, BAPTISM.]

1. The earthquake.
2. The jailor's fear.
3. "What must I do to be saved?"
4. The answer.
5. The baptism.

DIED.

STRATHMORE.—At Newburn, Northumberland county, March 28th, 1910, John Cambell Strathmore, the beloved husband of Elizabeth Eleanor Strathmore, aged 40 years, baptised January 16th, 1899, by Elder Thomas M. Gilchrist, and confirmed by Elder Edward Sutton.

BALLANTYNE.—April 15th, 1910, at Earlsfield, South West London, Robert Nicholson Ballantyne. He was born October 13th, 1879, at Aberdeen, Scotland, and baptised into the Church January 16th, 1910. He appreciated being a member of the Church of Christ, and died with the full hope of a glorious resurrection.

TURNER.—On April 23rd, 1910, at Nuneaton, Sister Elizabeth Turner, 52 years of age. She joined the Church August 29th, 1909.

CONTENTS:

The Sacrament of the Lord's Supper 289
Minutes of Liverpool Conference ... 293
Poetry: Let Something Good be Said 295
Editorial: Light out of the Darkness 296
King Edward VII. 298
The Waves Preach the Gospel ... 298
From the Mission Field 299
Sunday School Lesson for Theological Department 304

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